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Being Present Where You Are....



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Intermountain Yearly Meeting 2000

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From the Editor

Being Present Where You Are....

The speaker at Intermountain YM's annual gathering this year titled her talk "Being Present Where You Are." This title was taken from a pamphlet of the same name by Douglas Steere in which he explores the complex and profound implications of the concept *to be present*.

Citing Bergson and the German theologian Eberhard Grisebach, Steere concludes that *to be present* (or "all there" for someone) means:

a readiness to respect and to stand in wonder before the mysterious life and influence of the other. It means, to be sure, a power to influence, to penetrate, to engage with the other; but it means equally a willingness to be vulnerable enough to be influenced by, to be penetrated by, and even to be changed by the other. If this is an account of what actually take place on the deepest levels of love and of friendship, it also means that out of the long loneliness of life there are possible some luminous moments of profound communion, of truly coming into the presence of the other. And when they do come, all efforts to measure their worth seem superfluous.

To experience "moments of profound communion" is what we strive for, and occasionally achieve, in our worship sharing, and sometimes in our dinner conversations, during Yearly Meeting and other Quaker gatherings. During these "luminous moments" we feel deeply connected, and at the same time present to the *otherness* of the person we are with—the uniqueness and preciousness of the other person's life experience and spiritual perspective.

For this reason, I am grateful that Intermountain YM invited Joanna Manygoats, a Navajo teacher and activist, to give the plenary address—the first Native American chosen for this role. In her thoughtful talk Johanna gave us a glimpse of what it means to a Navajo to be "present where you are." It means feeling rooted to one's family and to one's ancestral home in the deepest sense. It means acknowledging and honoring one's roots as the central part of the great cosmic tapestry.

This is an important message—one that we need to hear today as family life breaks down, and as the earth is desecrated, because of our individualistic, consumerist world view. As a recent news article reminds us, this desecration has included recklessly mining uranium on Navajo lands—at tremendous human cost.

I can understand why tribal people consider certain places more "numinous"—more alive with the Spirit—than others. However, I also embrace the profound Quaker truth that *every* place is holy. This view derives from the story in the Gospels where a Samaritan woman tells Jesus that *her* people worship at a certain sacred mountain, while *his* people worship at Mount Zion. Jesus replies that the time will come when *everyone* will worship "in spirit and in truth" and recognize that *every* place is sacred (John 4: 24).

Jesus also affirms that one's "true family" consists of "those who do the will of God" (Mark 3: 33-35). This also speaks to my condition. Whenever I am with people who are seeking to live and worship "in spirit and in truth," I feel as if I am with my extended family.

We need the wisdom of tribal people to remind us that traditional values must be honored and ancestral lands protected. But we also need the wisdom of Friends to affirm that all people are our kin, and that every place is holy, in this great cosmic quilt we call Life.

Anthony Manousos

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Being Present Where You Are....



*Mesa Verde, home of Anasazi, ancestral pueblo people, who lived here between 600 AD and 1300 AD—
Photo by Sue Axtel*

By Joanna Austin-Manygoats

Joanna Manygoats is a Navajo language and culture specialist who is involved with Navajo educational services and works as a Navajo Federal Court interpreter. She also works on behalf of land management and environmental protection. The following is the talk she gave at Intermountain YM in June, 2000.

Good Morning, my name is Joanna Austin-Manygoats, I am deeply honored to be here with you today. I am Navajo or *Diné* (our word for people). It is our custom to use the tribal clans to identify and establish kin relationship when speaking to an audience. My traditional clans are Tó'áhaní, Tódích'íinii, Áshîhí, Lók'aa' Dine'é. Geographically, I was born in a traditional hogan in Gold Water Canyon in Black Mesa, Arizona. Presently, I reside with my family in Gallup, NM. I

have three children and two grandsons. My father and mother did not speak the English language. However, they were culturally and linguistically refined in the lifeways of our people. My maternal grandfather was wealthy raising mules. My paternal grandfather is a descendant of the warrior chief Hash Ké Neiniih, brother of Chief Manuelito.

The Tapestry of Kinship

Typically, *Diné* ceaselessly acknowledge extended family members, for extended family are roots, ceremonial knowledge, and spiritual purpose. For example, my extended family members of past and present are people of wealth, renowned leaders, and great philosophers of time.

The rare tapestry of *Diné* history is timelessly preserved and protected with maternal clans. There are four initial major *Diné* clans from which *Diné* originate: both my mother's and father's clans are two of the four original tribal clans. Presently, there are approximately two hundred and more *Diné* clans. It is the clan structure that stabilizes the foundation of an individual. Just as human relationship is important in the market place, clan is the idiosyncrasy of relationship in our *Diné* society.

I am *Diné*, clans are who I am. . . . I know that I am *present where am* because I have sufficient knowledge about the *Diné* cosmic and secular relationship between all life, and have been exploring the sacred oral traditions, prayers, songs, and lifeways of the People

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since childhood. There is no specific word that describe the concept of “religion.” Ours is a spiritual lifeway—with beliefs, traditions, and ceremonial observances.

I know I am an integral part of a “whole” in the cycle of life. . . . My life purpose is guided by the higher power. My thought and my speech are one with all life. All communication spirals outward and inward among all relations. I know that modern physics has a similar concept, that is, many physicists recognize the oneness of the universe. . . .

However, many people today believe that the world is an inanimate mass of matter arranged by chance into a set of shapes and energy patterns.

This belief is the polar opposite of the traditional Diné view. The Diné see the world as an intimate relationship of all living things.

Because of current attitudes, many non-traditional peoples no longer have a vital, comprehensive sense of deeper purpose and direction. Many people drift without an anchor, feeding hungrily upon cultural phenomena of other peoples, hoping to recover some sense of “wholeness” in the world.

My advice is: do not look for salvation outside of yourselves, but to look within yourselves for salvation. You are love—believe it and use it to complete your own evolution journey on earth mother.

Interrelation of All Creation

The Diné concept Hózhó means utmost, to go beyond, optimal, harmonious and balanced. Hózhó balances the thought and speech, correct understanding and responsible action. Everything, in its own individuality and special place, is dependent upon and shares in the growth and working of everything else. For example, when taking the life of an animal, let the animal know why you are taking its life, and let it know you are taking full responsibility for taking this life. The concept of dependency and respect is not difficult to understand. Through this respectful interdependency and awareness of relationship, the cosmos is balanced.

Hózhó is unmistakably everywhere in the universe. In the Creation, harmony resonated in all relationship among humans, animals, earth and sky, night and day, mortals and supernatural here on

earth. Hózhó binds members of clans, families, and others to the next level of life expansion through meaningful accuracy.

Infinite energy—Creator of all things, is the initial love energy that is, and always was, and always will be, Creator. Human beings are a part of this infinite energy of the Creator’s, and all is love, the most powerful force in the dimension of life. Diné termed this energy Yisáh Naaghéí, Bik’ehózhóón—simple and all; at the essence of the sacred world. As a part of Creator’s infinite energy, you are all sons of Creator—God. The Creator after he made everything; the world, the universe, plants, animals, cycles of life, he said, “I will use all life elements that I have created to communicate, to provide guidance.... and to send warning about natural catastrophes of different kinds, taking my own.”

In the Black World of Diné, the source of Emergence—the mind, intelligence, and speech—were declared the most powerful elements to be placed inside the capsule of the human species. Speech, is the highest human faculty in the Diné hierarchy of communication pattern. Utterance-speech is believed to seek life-transmitting breath and form realization of a higher level of life’s journey. Thought, energies, and action naturally manifest and move toward a state of equilibrium. In this process of moving to the axis, the source is transformed. For example, the world is created by the power of thought and speech; all things are transformed according to commands.

The perception is that all things and all thought are related through spirit. The basic oneness of the universe is not only the central characteristic of mystical experience, it is also one of the most important revelations of modern physics. Everything in the universe is interrelated, interdependent and interpersonal. Through prayer and ritual the individual, family, clan, and community bonds are reinforced.

The sacred traditions and the elders who possess special teachings act as bridges to spiritual experiences and as facilitators for learning about spiritual matters. In some cases, knowledge and understanding of moral and virtue are direct results of spiritual experiences. Diné sacred way of knowing and living are not only symbolic constructs existing within the minds, but are keys that connect us with the inside of the whole universe, beyond

the human realm.

Speech and Thought

Diné strongly believe in the power of thought. The world is created by the power of thought and speech; all things are transformed according to commands. All things respond to and are part of the divine flow; the cosmic principle. Give thanks that you are a part of this Divine realm.

Thought and speech are inseparable allies. Speech is the outer form of thought, and thought is the inner form of Speech. All life has an inner and an outer form. Bodily movements, actions, and behaviors are extension and externalization of thought, the external observable evidence of this power. All life is precious. Everything that you see, experience, feel and know is a reflection of you. If you see beauty, that beauty begins within you.

Speech is an externalization of thought. Being the outer form of thought, speech is an extension of thought. Speech represents marvelous evidences of character and the extensive capacity of intelligence. Speech is a reinforcement of the power of thought; it is an imposition to the external world.

Thought and speech are coupled with the component of formal action: knowledge. As thought precedes speech, knowledge precedes thought.

Knowledge is the inner form of thought. As knowledge precedes thought, language precedes speech. Creativity is the external manifestation of knowledge, therefore, knowledge is endless. Diné believe that the world was transformed from knowledge, organized in thought, patterned in language, and realized in speech.

Conclusion

In conclusion, I would like to leave you with this thought: Let go of some of your old ideas, old ways of doing things. You are unique and important with an important contribution to make to humanity. Growth is achieved not by the word, not by concept, but by a way of life. . . . *being present where you are* means attaining “wholeness,” becoming one with your environment. *Being present where you are* begins with you by taking on significance and spiritual purpose. Thank you. ▀

Spiritual Journeys of Three Young Friends

Marian L. Davis transcribed the following spiritual journeys presented to Mountain View Friends following Meeting for Worship on March 5, 2000, by a panel of three of our Meeting's Senior Young Friends—all high school seniors this year. These talks have been edited from a video of the presentation. The presenters were Andrew Peterson, Maya Wright and Anneke Mueller.



Maya Wright, Andrew Peterson, and Anneke Mueller—Staff Photo

ANDREW PETERSON:

My spiritual journey focuses more on what that journey is right now than on what it has been.

I have had, and continue to have, trouble with the idea that we can't know God in a rational way. Hard as it is for me, coming from a typical academic background, to accept this, I guess I will just have to continue to struggle with it. Maybe I'll always take a more rational approach to this limitation. . . .

I feel that I have had significant experiences, and that their importance is in how I interpret them. So in the short time available I'll just tell you a little of what I believe—which of course is subject to change. This is a kind of existential line of thought. I won't get into why; it would take about three hours!

I'd like to focus on Jean Paul Sartre's idea of humanism. For example, one of my memories that I really like is of an incident that happened four years ago when I was working at the St. Francis Center, on Christmas Day. One of the guests, a homeless person, walked up to me and gave me a little stuffed animal. . . . a really simple thing. He kind of smiled and walked off.

Yes, maybe he got all the stuffed animals he was giving, for free. And what was a homeless person going to do with a stuffed animal? Nevertheless, that is one

of my favorite Christmas stories. He would probably never see me again. That really touched me. In a traditional Christian sense you might say "God was at work." I saw it more as "A person was at work." He was a person like all of us—not perfect, with problems and difficulties—yet doing some good. As I believe all of us ARE good. Perhaps our differences are due to our using different vocabularies, more than anything.

Although the question of whether or not there is a God is a big one, it almost doesn't matter. To illustrate, in his book, *Ethics in the New Millennium*, the Dalai Lama says:

"Spirituality I take to be those qualities of the human spirit such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony, which bring happiness both to the self and others. While ritual and prayer, along with the questions of nirvana and salvation, are directly connected to religious faith, however, these inner qualities may not be. However, there is just no reason why the individuals cannot develop them, even to a high degree, without recourse to any of the religious or metaphysical belief systems. This is why I sometimes say that religion is something we can perhaps do without. What we can-

not do without are these basic spiritual qualities."

I continue to be amazed at realizing that when we take away a lot of things that are different among people, like clothing, schooling, language, religion—even going back thousands and thousands of years—there is something universal in the human spirit of every person. At the very core of things we are all struggling with the same pain and suffering, happiness, acceptance, love. . . .

Obviously these are not new concepts. They are, however, central, and take our whole lives, and perhaps more, to accomplish. So for me, this is the journey, the life-long spiritual journey.

MAYA WRIGHT: I was born a birth-right member of this Meeting, I've always known I was a Quaker, and I've always been very proud of being a Quaker. It was something I knew from the beginning, even before I could fully explore what that meant. So I spent a lot of my childhood being a Quaker, without understanding what that meant. I think a lot of what I came to understand tied in with being a pacifist, as I was taken to a lot of peace rallies. When one of my friends was arrested at Lowry, that was part of being a Quaker, and part of understanding right and wrong. Since I still thought my parents were always right, I didn't question this.

One morning when I was in elementary school I had a sensation that I woke up into a different, richer reality. I suddenly realized that I was an individual; that I could make choices and have experiences that I hadn't understood before.

At about that same time I remember a discussion on the playground about God. I was about thirteen. I had this epiphany: that if we were to believe the Bible, and

the story of Adam and Eve, then all of us were descendants of these two people and therefore everyone is related. When I asked an adult about this, the answers I got didn't help much. But even though I didn't put much faith in the Bible, this seemed really important to me as I considered spirituality to be less related to how I think of God, but more to my interactions with other people. The main focus of my journey has always been this community and other communities in other places.

When I was in the seventh grade I went to the Denver School of the Arts. The coordinator of extra-curricular activities got me involved with National History Day. I gave a ten-minute monologue on Quakers at War. That was the first time I was able to incorporate different parts of my life in action—acting and doing the necessary research about Quakers. I performed it for people and got first place in the city-wide competition. It helped me feel very sure of who I was—even though I wasn't!

I think the biggest turning point in my life took place in 1997. That was the year I joined Senior Young Friends at Yearly Meeting. Also, that year I did a two-person show that put me in places I wasn't ready to go. But I went anyway. While I had a great experience, I sort of fell apart when it ended. I felt scattered into three million pieces, and spent the rest of that year picking myself up again, learning again who I was. And that sent me into a new place—independence. My parents' trust that I could learn my own lessons helped me greatly in gaining the understanding that I was really interested in other people's experiences; in realizing people were different from me, and that I wanted to understand those differences.

The next Christmas, as a participant in Youthquake (a Quaker gathering that included youth from programmed and unprogrammed Meetings across the United States) was another milestone for me. My small "family group" included a programmed Quaker from North Carolina, whom I sort of grabbed onto because her beliefs were so exactly opposite from mine, yet we were both very proud of being Quakers. I sat by her one lunchtime and just bombarded her with questions. "How do you see sin? How can you possibly see sin that way?" I made her explain things, and she made me explain things. I came out of that experience with a much

clearer idea of who I was.

I'll read to you from a journal entry I made right after New Years. "This year New Years at Youthquake has been a great time for me. I felt God's love, and all kinds of random gifts of kindness were given to me. A smile and thanks from Matt, a compliment from Rita, a backrub in a lonely moment from Pat, a kiss on the cheek to welcome the New Year. I have learned so much at Youthquake—not only about the beliefs and the differences of programmed Quakers, but about myself and my beliefs and dreams. I do believe in God—in what form I'm not sure. But I do believe in the spirit, a guiding force, and the light; that God is in everyone. Jesus still makes me nervous. We'll see."

"I want 1998 to be a year in which there are no regrets, where I can honestly say that I did my best in every situation I'm

I have had, and will continue to have. . . some of the most amazing moments of my life [at Intermountain YM] whether it be sitting on a bench with Andrew and Beca in the middle of the night watching the stars, or taking part with adults in inter-generational worshipsharing. I remember thinking, sitting there, "I wish we could just get all the leaders of the world to sit on this bench; then it would all be fine."

in. I want to work hard to live by the Quaker testimonies I agree with, and to stay involved with the targets that are important to me." I think that experience at Youthquake really set me on the journey of searching.

Intermountain YM, and joining Senior Young Friends was also part of that independence. . . . being apart from the adults, and not to feel free from the conclusions that you have already come to. And the way I was able to explore my own feelings, as I had not done before. I have had, and will continue to have, I imagine, some of the most amazing moments of my life there, whether it be sitting on a bench with Andrew and Beca in the middle of the night watching the stars, or taking part with adults in inter-generational worship sharing. I remember thinking, sitting there, "I wish we could just get all the leaders of the world to sit on this bench; then it would all be fine."

. . . Last summer was special because I spent a whole month with Quakers. IMYM, the Palisades, a two-week course in Quak-

erism at Earlham. It was neat to have a longer time around people with whom I could talk about my beliefs, who were going through the same questioning and learning.

There were only three students and the religious professor in my class at Earlham. We read from the writings of George Fox, James Naylor, Lucretia Mott and others. Participating in Meeting for Worship every afternoon I found new ways to experience Meeting, and to experience myself; to question myself and my beliefs. Letters between friends from IMYM during that time deepened the experience for me.

I'd like to read some excerpts from letters from Earlham.

I'm just realizing how very different (Quakerism) was to George Fox. Perhaps it is good for me to challenge and question my own belief system on occasion. George was very knowledgeable about the Bible. He spoke of Jesus more than I'm comfortable with. He also believed that theater and entertainment were frivolous. This has given me a lot to process! I'm realizing that so much of this is coming from different ways of defining things. I believe fully in the light and the common spirit among us, but have problems with personifying those qualities into a figure of man.

While I was at Earlham I wrote in another letter that after all the trouble I went through in my sophomore year, I still have this almost subconscious predilection to trust anyone more than myself—which I guess could be a problem if I'm hypothetically putting so much faith in God. I don't have a problem with believing in the spirit because that can encompass community better than the personifying of God, in my mind. And even worse when it comes to Jesus, because I can believe in what he stood for, but I can't worship him as a person. And all of this is just my confusion and not my philosophy.

I've really enjoyed the discussions we've had with Margaret Yarrow and Robert Griswold about some of the testimonies Young Friends have been thinking about—in First Day School. Especially about equality—that equality does not mean that we are all equal, because we are not. But that we all have the potential to

have the light, and that we can speak to each other with love. So that's my new challenge.

In conclusion, that is where I'm going right now. Recognizing the spirit and doing what I think is right. And I am trying to define these things. And what I see as to how the world should be and what I can do to bring people closer to that belief when I find it, rather than borrowing from other people as I have for so long.

ANNEKE MUELLER: I believe that my spiritual journey began with my first breath of life and my introduction into this world. Since then I've gone through three major phases, and this is a kind of outline. There's definitely more to come.

During the first phase as a little child, I was nurtured by my parents and part of this Quaker community, with my beliefs being modeled by those I observed around me, for the most part.

The second phase was a time of darkness for me—a time of feeling lost, a time when I just needed to internalize. It started during my middle school years, which I think is a hard time for many people. I was breaking away from this community; stopped coming to Meeting. Even closing off relations with my family—though not really. I fell into a bad depression, even going so far as to have suicidal tendencies and thoughts. Definitely not in a good place.

Eventually my expression gave way to an eating disorder—feeling a lack of control, and trying to find some control over my life and myself by becoming bulimic [an illness characterized by bouts of gross overeating followed by self-induced vomiting]. Having an emptiness inside me that I had no way to fill up.

Probably the worst time for me was when I left the Open School after eighth grade, and decided to go to Wheatridge High School. Now I kind of see that for me at that time school was almost a metaphor for suicide—cutting myself off from everybody I knew, trying to find some refuge but not considering what I was going through. It was at the beginning of my freshman year that I began to realize that I wasn't helping myself at all; that I wasn't

facing my problems—my depression, bulimia. It's hard to go through two major illnesses like that. I give my parents a lot of credit for helping me come out of that phase of my life, and to begin healing—to begin discovering my spirituality, to begin finding happiness within me that made me want to live, and want to love myself. They were always there for me, even when I felt unconnected with them.

One of the best decisions I have ever made, as well as one of the hardest, was to return to the Open School after a year at Wheatridge. There I began what is called an Adventure Passage—basically what I am sharing with you now. And in some ways it will continue to be just that—an adventure passage.

Probably last year, my junior year, was the most significant year in my mem-



Young Friends reading their Epistle (see p. 9): Left to right: Andrew Petersen, unknown Friend, Maya Wright, and Andrew Banks —Staff photo

ory. It was a great transitional year, filled with a lot of pain as well as a lot of joy. At the beginning of the year, at Children's Hospital, I found out that I had a lot of screwed up perceptions of what it is to be healthy, and where I was in my healing process. I had a lot of stuff thrown in my face that I had to deal with, to get to where I am. I believe that from darkness comes light, and that's where I find myself to be now: becoming healthy, getting to a good place in my healing process, included going through therapy, having an adult figure to talk with, seeing a nutritionist, and returning to Meeting, exploring my beliefs.

The second semester of my junior year was fitted with a lot of joy. That

spring I went to Northern Ireland and lived in Quaker Cottage there. It was there that my connection with the Quaker Meeting became clearer to me. I realized that my own battles were similar to what this Quaker community is about. My convictions about nonviolence, pacifism, creating peace in the world were strengthened. That experience inspired me to become more connected and more active within this community.

I see the whole idea of being a Quaker as living your life in the light. Not just coming here on Sundays, and not just claiming to have certain beliefs, but actually acting on them, and showing the world that this is what I am about. I feel that I have done that in my way, because since I have been able to give to myself, I have felt so much joy in giving to other people. Spending time with people, and having that give-and-take relationship, because when I am giving to other people, it's a gift to myself too. That is a source of my strength at this point.

There is a quote by Jung that I have found to be very much correlated with how I feel about religion and spirituality. He wrote, "Religion is a defense against religious experience." I know that within this community we all have different beliefs. We don't follow one path; we don't all follow one scripture; we all have different interpretations of everything. For me, that's a big thing about spirituality; that you aren't following

someone else's experience, someone else's idea of what you should be and what you should do. I think that would be an empty experience.

This is something that occurred to me last summer when I took part in a Witness for Peace program with girls from Israel and Palestine—finding out about their beliefs and looking at the conflict over there. At that point, I came to think maybe we shouldn't have religious texts because interpretations cause so much conflict. Since then I've lightened up a little bit, realizing that we need some guidance from wisdom of others, so long as there is that openness among us—as long as others are open to the experience of the individual. ■

IMYM Minutes and Epistles

The complete IMYM 2000 minutes (including a Spanish version of the "Minute to Find Solutions on the Problems of Migrant Workers") can be found at <http://members.aol.com/friendsbul/imym2000.html>. Friends are also encouraged to check out the new Friend's Bulletin website at <http://members.aol.com/friendsbul/Friendsbulletin.html>. (This can also be accessed at www.quaker.org/fb.) The new website (which will be updated each week) contains an on-line directory of Western Friends Meetings and organizations, a calendar, and links to other sites of interest to Western Friends: Quaker service, Western Quaker history, humor, mysticism, Concerned Singles, etc. Back issues of FB can also be found at this site.—Editor.

INTERMOUNTAIN YEARLY MEETING (IMYM)

**Fort Lewis College—Durango,
Colorado June 18, 2000**

Our Love and Greetings,

Friends, 289 attending, gathered in the southwest US for IMYM, representing Colorado, New Mexico, Arizona, and Utah. "Sense of Place" was the theme of our meetings. To help us consider our "Sense of Place," Navajo Joanna Austin-Manygoats, our keynote speaker, spoke to us of how the Diné world-view and traditional teaching help her to know who she is. In her talk, "Know That You Are Present Where You Are," she inspired us to reflect on our own sense of place. Friends shared their reflections on the meaning of place in physical and spiritual terms. IMYM is blessed by great natural beauty. Native American spirituality internalizes human experience within this beautiful land in a special way. This is a valuable resource on many levels, and informs our own experience of Quaker spirituality and community. These perspectives assist Friends in seeking unity about an eventual home for the yearly gathering.

In addition to Meeting for Worship

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for Business, and worship sharing, Friends participated in a wide variety of interest groups covering topics such as: right-sharing of the world's resources, Quaker theology, violence in our schools, the connection between science and religion, the IMYM-American Friends Service Committee Joint Service Projects, the repeal of the death penalty, and others.

The meeting approved a minute originating among Arizona Friends and brought forward by the Committee for Border Concerns calling upon the governments of the United States and Mexico to find just and compassionate solutions to the plight of migrants in these border lands.

Friends enjoyed opportunities to celebrate together our yearly traditions of folk dancing, singing, and creativity night.

This is our 26th gathering as a yearly meeting. A young yearly meeting, we have many opportunities to define our vision for the future.—*Ted Church, Clerk, on behalf of Intermountain Yearly Meeting.*

EPISTLE FROM JUNIOR YEARLY MEETING

Dear Fellow Quakers,

We, JYM at IMYM, had a very good time and we liked especially Creativity

night with our play ("There's no place like home"), games and meeting new friends. Field trips were also fun, especially the trip to Junction Creek.

We sang songs at the Memorial Service for people who have died on the Mexican border ('De colores' and 'Paz y Libertad'). We encourage you to be concerned about this.—*Your friends at JYM*

EPISTLE FROM JUNIOR YOUNG FRIENDS

During the JYF's time together it was fun and boring. In our free time we played futsal and pool.

One of the first things we did was to draw or trace our shadows while standing in our favorite positions. We also made clay pots and sculptures. We had planned to fire them in the fireplace, but we never got the chance. We also had a great time attacking the SYF with water balloons. We also participated in a workshop given by Siivi Lutter about Peer Mediation.

Soon we were on our way to Endaba. While at Endaba we boated, played pool and stayed up late. Also at Endaba we played a game directed by Danielle Short, called Star Power, an AFSC game meant to help us understand power. It brought across many feelings. Once back from our trip, we went directly to Escalante/Palmer

to tie dye. Later that day we planned our skit for creativity night. At Endaba we appointed representatives: Hattie from Utah, Jenny from Colorado, and Casey from Arizona. Our clerk for next year will be Siivi. All in all we had a great year at IMYM in JYF. Thank you.

SENIOR YOUNG FRIENDS EPISTLE 2000

Dear Friends,

Despite a suggestion that 'Alice's Restaurant' sums up our experiences at Intermountain Yearly Meeting this year, we feel moved to share an account of Senior Young Friends' activities with you. Some SYF's felt this IMYM had less spiritual depth than past years, due to a general need to be in a safe, supportive, relaxed environment. This need was based on many hardships and transitions experienced by the majority of the SYF's during the past year. Though this IMYM did not bring significant spiritual exploration or growth for some, it was a week of fun, healing, and rejuvenation of the soul.

We spent this IMYM enjoying games of Ultimate Frisbee, mud wrestling, pool, ping pong, and midnight soccer. SYF's also led interest groups on Child Soldiers, Conflict in Schools, and Spirituality. We were successful in bridging the gap between ourselves and the adult Yearly Meeting through two of our discussions, in which their thoughts challenged us and offered new perspectives. We continued our interactions with the adults during Intergenerational Worship Sharings. As in past years, SYF's led Intergenerational Worship Sharings, raising such issues as being present where you are (the theme of this year's IMYM). In addition to Intergenerational Worship Sharings, we especially enjoyed our own SYF Worship Sharing groups. Perhaps this year's greatest surprise was an enhanced appreciation of business meetings thanks to our new clerks, the Andrews. We were also shocked when 10 of our 42 SYF's were struck down by a volatile illness leaving us all wary of the cafeteria food. This unfortunate phenomenon did not stop us from gorging on our own snacks, from crackers to the pizza we ordered for our camp "in".

Our lack of depth did not inhibit feeling centered in worship or reaching consensus when choosing Eliza Kretzmann

and Karl Von Hoyningen-Huene as our new FAP's (Friendly Adult Presences).

A portion of SYF performed a stunning rendition of "The Quaker of Oz" for creativity night. Our true talent shone through with singing "Be in the place where you are," a parody of REM's "stand."

We ended our time here with a midnight Meeting for Worship on the rim of the mesa, which brought us closer together as a group.—*In the Light, the IMYM Senior Young Friends*

MINUTE TO FIND SOLUTIONS ON THE PROBLEMS OF MIGRANT WORKERS ON BOTH SIDES OF THE US-MEXICAN BORDER

The border that separates the US from Mexico has become a major crossing point for undocumented, mostly Mexican, people seeking to gain employment in this country. They have suffered and continue to suffer abuse, theft, mistreatment, injuries and death, in their eagerness to respond to the opportunities for employment that are growing here.

The numbers of illegal entrants are growing by the year and the month. The Mexican Consul in Tucson has informed us that the number of undocumented detainees who were deported from Arizona to Mexico in the first part of this year has gone up significantly in comparison with the 1999 figures. The number of deaths that his office has had to handle has also increased greatly this year. At the current rate there are hundreds of deaths and hundreds of thousands of dangerous border-crossings made each year.

Over the years, Friends have felt frustration, anger, sadness and extreme concern about the treatment of undocumented workers and about the lack of action on the part of the governments of the United States and Mexico to ease the problems and to make provisions to welcome and to protect needed workers. Also, over the years, many organizations, churches and individuals have started programs and have made efforts to assuage and highlight the problems, but the numbers continue to grow and the suffering increases exponentially. Interparliamentary yearly gatherings, academic studies, service organizations and others have talked much about the situation, but no firm positions or positive solutions have emerged.

In response to our spiritual leadings and

seasoned consideration, we, gathered in the 2000 session of Intermountain Yearly Meeting (IMYM), affirm that there is that of God in everyone. It is in a spirit of compassion and caring that we seek solutions to these issues. We observe that well-meaning efforts have not addressed the roots of the problem. We conclude that both governments must come together to analyze the situation and to design a regularized program for migrant workers, including necessary protections on both sides of the border. We are convinced that without such a coordinated program, suffering of migrants and negative effects upon the US and Mexican economies will continue.

We call for a two-pronged approach, one in the US and one in Mexico. In this context, we were happy to receive the news that Mexico City Friends Meeting has offered to work with us, taking on the responsibility for what needs to be done in that country. Pima Meeting and other interested Friends will coordinate and support the work and initiatives required for the intergovernmental effort. In particular, we release Juan Pascoe, a member of Pima Monthly Meeting and sojourning member of Mexico City Friends Meeting, to take charge of the planning and coordination of these efforts.

Our Committee on Migrant and Border Concerns will provide Friends with the guidance, help and contacts they will require to carry out these and other initiatives in the coming year and will report at least quarterly via the internet.

We ask our IMYM clerk to send a letter with this Minute to the Quaker United Nations Office, the American Friends Service Committee and the Friends Committee on National Legislation, and invite them to help with our endeavor. The treasurer of IMYM will keep contributions and disbursements in a special fund. The Committee on Migrant and Border Concerns, with the assistance of the treasurer, will solicit funds from monthly meetings and their members, since the Yearly Meeting has no budget for the committee's activities at this time. These funds will be used for supporting Friends on educational visits to the border and for travel and other expenses of Juan Pascoe. The executive committee of the Committee on Migrant and Border Concerns and the treasurer of IMYM will be responsible for the disbursement of the funds. ■

IMYM in Pict



Science & Religion

Steve Brock (Albuquerque Monthly Meeting) convened a study group at the Durango gathering of IMYM recently on the topic of "Science & Religion." Over three days, sixteen Friends met together for a total of nine hours of worship sharing and discussion. Participants had read Ian Barbour's *Religion and Science: Historical and Contemporary Issues* (1997) in preparation for the study group and the text served as starting point for a wide ranging consideration of issues. Barbour helps us to understand the ways in which this subject has been treated, helping us to come to our own judgment on the relationship between science and religion. Are they in "conflict," or "independent" one from the other, or in a fruitful "dialogue" or is "integration" possible?

While the group struggled from time to time to find its way in the expansive terrain of the topic—one with so many attractive directions for curiosity—it was a great success if judged by the enthusiasm of the group for reuniting next year when the focus will be "ethics in light of science and religion."



Brinton Visitor Robert Griswold leads an interest group on "Quaker Theology."



Center top: youngest and newest IMYM musicians—Teo Ufford-Chase (age 5) and Jay Goodspeed, first-time attender from Phoenix Meeting.

Born at Yearly Meeting

Right: Julia Halaby with her one-year-old son Logan Broskovak, born exactly one year ago in Durango during YM.



ures



Above: IMYMers hold in the Light those who have died at the border because of our misguided policies.

Left: Elementary age Friends during their Creativity Night skit.

Below: Young Friends perform their skit "The Wizard of Quakerism"



Friendly News

New Mexico Regional Meeting

If I were writing for a tabloid instead of the *Friends Bulletin*, I might use headlines like: "Quakers Go Underground" or "Friends Wandering in the Desert." Both of the previous refer to our Spring Regional Meeting, held at Camp Washington Ranch, which is about 25 miles out of Carlsbad, New Mexico. Our hosts, the Carlsbad Worship Group and the Los Cruces Monthly Meeting, did a good job and gave very clear directions, so Friends wandering in the desert was kept to a minimum. However, many of our party did go underground to view the stupendous subterranean sights of Carlsbad Caverns. The well attended event was alive with the Spirit and concerns of Friends, as is evidenced by the following report written by Sondra Sage. —*Henry Selters, Albuquerque Meeting.*

Friends gathered at Washington Ranch Camp, a desert oasis in southeastern New Mexico, for our spring meeting April 21-23, 2000. On Friday afternoon, Friends toured nearby Carlsbad Caverns, marveling at the beauty of its large, highly decorated chambers.

The Ministry and Oversight Committee met on Friday evening, while Young Friends and some young at heart explored the walling traits and swimming pond of Washington Ranch.

Saturday began with meeting for worship for business until lunch. Then we began our topical program on "Nature and Spirituality." During the program, we explored the ways in which nature is important to our lives and discussed ways to improve our living in harmony with the earth. The Young Friends led small groups of adults on nature hikes, allowing us to experience nature from the youthful perspective. After the hikes, Friends young and old participated in a time of sharing our experiences.

The evening festivities included a stone soup potluck meal, highlighted by a 90th birthday celebration for Josephine Coats of Gila Meeting. Young Friends assisted Josephine in opening a colorful dragon piñata, which gave birth to a rain of treats for all to share. Afterwards, a lively sing along continued into the night.

Sunday morning began with a time of

sharing our thoughts around the weekend's topic, followed by meeting for worship. Young Friends presented the group with beautifully decorated eggs to take home as a memento of the weekend.

Some Friends shared a lunch meal of leftover stone soup before the drive home.—*Sondra Sage, Albuquerque*



Nancy Taylor and Bettie Ray—Staff photo

Friendly Quilters

Evolution of the Mountain View Friends Meeting quilting activity — to the best of the remembrances of the current Executive Quilting Committee: Paula Budzak, Pat Sheldon, and Bettie Ray.

Quilters from Mountain View Friends Meeting, Denver, Colorado, have been quilting together since 1992. Together we have made six quilts.

The first quilt, which Hal Wright bought for daughter Rebecca in 1992, was the result of a dream which Paula had. She was somewhat apologetic that she had not been able to obtain fabric which would match exactly all of the colors that had appeared in her dream. She had in mind finishing the quilt in time for the craft fair but, realizing that time was of the essence, she put out a plea for help with the quilting. Several people responded, including Young Friends.

The next year we came up with the idea for the meeting house quilt. Paula drew the design for the meeting house, steps, sidewalk, etc. Pat Sheldon suggested the Log Cabin blocks for the bor-

der, and Bettie Ray added the two puffy clouds and a third dimension for the bushes! We couldn't bear to sell it to an individual, so decided to call it the caring quilt, to be shared with members of the meeting who might be going through a hard/sad time. Our first recipient was Mildred Mowe, shortly after she moved from her apartment into the Christian Living Center. Others in the meeting who have had possession of this quilt at one time or another include Tim and Sue Daniel, Laura Sue Dodson, John Doscher, Elaine Granata, Ned Kowal, Sally McCamant, Bettie Ray, Ruth Selby, Pat Sheldon, Nancy Taylor, and Hal Wright.

Our next effort was in 1995, the Snail's Trail/Monkey Wrench design, a traditional pattern. This was bought by Eric Cahn as a present for his wife, Jane.

Next, in 1996, came a scenic design, taken from a photo of Bettie Ray's of Red Rocks Park. The result came to be a wall hanging in the home of Penny and Bruce Thron-Weber. This effort must have taken its toll, as we skipped '97. The next year was a really banner effort, but not without difficulty.

The idea was to have fifteen individuals each create and quilt a twelve-inch square (finished size), using any design they wished. The only rule was that four of the same fabrics, chosen by us (the executive committee) show up in every square to tie the squares together visually.

This quilt was bought by a consortium, made up of several members/attenders of the meeting.

Proceeds from selling our quilts have been distributed to various charitable causes in the Denver area, including the Gathering Place, a day shelter for homeless women and children, and Volunteers of America Rainbow House, a day-care center for children whose lives have been affected by AIDS, and to Quaker organizations such as FWCC (Friends World Committee for Consultation), AFSC (American Friends Service Committee), and FCNL (Friends Committee on National Legislation).

At this point, we have nearly completed yet another quilt, consisting of twelve Grandmother's Fan blocks, with elaborate feather quilting in the borders. With the next Mountain View Friends Meeting craft fair set for October 28, 2000, we hope that there will be interest in purchasing the most recent quilt.—*The Executive Quilting Committee*

Call For Essays on Quaker Pedagogy

At the FAHE Conference at Earlham this June, a number of us began envisioning a book with the working title “Wait to be Gathered”: A Collection of Quaker Pedagogies.” By the term “Quaker pedagogies,” we intend to embrace a range of teaching practices consciously informed by Quaker faith. We are imagining a volume of new pieces, aimed for a non-Quaker audience, which would describe our teaching from kindergarten through the graduate level, both within the classroom and at sites (such as prisons and work camps) outside it. We hope that the essays we collect will include an experiential dimension, describe particular teaching practices as well as larger theoretical/theological principles, and not be limited to describing what is, but point the way to broader, deeper structural change.

Would you like to join in the work of helping this vision to fruition? If so, please send a one-page proposal for an essay to one of the co-editors by November 15, 2000: Anne Dalke, English House, Bryn Mawr College, Bryn Mawr, PA 1901 (adalke@bryn-mawr.edu) or Marya Bower, EC Drawer 61, Earlham College, Richmond IN 47374 (bowerma@earlham.edu).

Friendly Responses

Dear Editor: Your June 2000 issue is fabulous. I’ve joined a very small circle of persons who explore the topic “conscious dying” and the articles by Kirsten Backstrom and Lucy McIver were instantly copied and shared with my new friends, mostly Buddhist practitioners.

“Not the Monster You Might Image” by Laura Weaver was devastating and inspiring—Robert Atworth’s spiritual strength and joy gave me a lot to think about. . . . As does Laura Weaver’s own courage in becoming part of his life. I sent that on to a member of our meeting who is devoting herself to the issue of capital punishment and abolition of the death penalty, despite her busy schedule.

Anna Robert’s “Standing Up and Sitting In For Workers’ Rights” was also wonderful. Both Laura and Anna represent a new generation of Quakers who give us courage and hope. I shall share Laura’s story with members of our politi-

YEARLY & QUARTERLY MEETING CALENDAR

The *Friends Bulletin* calendar and directory will now be updated at least once a month. For the latest news and info, see www.quaker.org/western or <http://members.aol.com/friendsbul> WestFriendsDirectory.html.

Other new FB websites (which can all be accessed at www.quaker.org/fb):

- Excerpts from *A Western Quaker Reader*: <http://members.aol.com/friendsbul/Quakerreader.html>
- Latest issue of magazine on-line: <http://members.aol.com/friendsbul/Friendsbulletin.html>
- “Free books” (for reviewing): <http://members.aol.com/ferdinandpinata/freebooks.html>

SEPTEMBER

- ♦ 9-10: New Mexico Regional Gathering at Ghost Ranch, Abiqui, NM. FB Editor will speak about Western Quaker history.
- ♦ 22-24. Pacific Northwest QM session at Lazy F Ranch.
- ♦ 30-Oct. 1: Willamette Quarterly Meeting at Sky Camp, Fall Creek, Oregon.

OCTOBER

- ♦ 13-22: “Friends Bulletin on the Road”: Editor will visit Meetings in Northern California prior to Board Meeting on the weekend of October 21-22.
- ♦ Nov. 20-21: Southern California Quarterly (SCQM) at Orange Grove

Please send the editor your additions or corrections to the calendar

IMYM AND NPYM FRIENDS MEETINGS AND ORGANIZATIONS WITH WEBSITES

Colorado Springs MM: <http://way.opens.org/meeting>

Multnomah MM (Oregon): <http://www.teleport.com/~mmm>

University Friends MM (Seattle): <http://way.opens.org/meeting>

Pacific Northwest Quarterly Meeting: <http://www.scn.org/spiritual/friends/ufm.html>

North Pacific YM: <http://www.scn.org/spiritual/friends/ufm.html>

Sí a la Vida (a program to help street kids in Nicaragua started by Jonathan Roise, a Seattle Quaker): <http://home.earthlink.net/~bomiki>

Jim Flory’s Contemplative Homepage: http://www.orednet.org/~jflory/cont_op.htm

cal group, People for Peace, together for 10 years, come January. We have a Quaker practice (and Buddhist) and come from the larger Santa Fe community. Our beginnings were the Gulf War.

So, congratulations, and thank you for all your hard work.—*Linda Hibbs, Santa Fe, NM.*

Dear Editor: Just wanted you to let you know how deeply Kathy Rayburn’s article in the May Bulletin spoke to me. Thank you for offering it.—*Clifford Ham, Strawberry Creek MM.*

Dear Editor: I received *A Western*

Quaker Reader today and I’m thrilled with it. Amazing! What a job you did. . . . Blessings and thank you!—*Gene Hoffman, Santa Barbara CA.*

Dear Editor: When I first subscribed to *Friends Bulletin* a year ago, I was told that if I wasn’t completely satisfied at the end of the year, I could have my money back. Well, I would like to have it back.

On second thought, to save you the trouble, please apply it towards next year’s subscription.—*Titus Wadley, Scottsville, Arizona.*

Meeting of the Month

Sante Fe Friends

This is part of an ongoing series of articles describing the histories of Meetings and Worship Groups in the Western USA. If your Meeting or Worship Group has not yet compiled or sent in your history, please consider doing so as soon as possible so you can be included in this series.

Santa Fe Friends celebrated their 50th anniversary in 1998. This year also marked the 150th anniversary of the signing of the Treaty of Guadalupe Hidalgo (which ended the war between Mexico and the United States on February 2, 1848) and the 400th anniversary of Juan de Oñate's arrival in New Mexico. Oñate (c.1550-c.1630), a Spanish explorer and colonizer, was the first Spanish royal governor of New Mexico.—Editor.

By David Giltrow Santa Fe Meeting

The Meetinghouse: 150 years. The meetinghouse was built as a farmhouse about the time the Treaty of Guadalupe Hidalgo was signed in 1848, according to the NM Historical Preservation Office. In 1920, Olive Rush, a Friend arriving from Fairmount, Indiana, bought the Canyon Road property as her home and studio. Upon her death in 1966, the Meeting received the property as a generous bequest. Until then, meetings for worship were held in homes and, for several years in the 1950s, at the Garcia Street Club.

The Monthly Meeting: 50 years. Informal meetings for worship and other activities preceded the formal creation of a Monthly Meeting in 1948. Olive sold a painting to Lou Hoover (Mrs. Herbert Hoover, an Iowa Friend) in 1924, but we're uncertain if meeting for worship was held during her visit. Friends were on the staff of the SF Indian School in the 1930s and there was a stream of Friendly visitors to Santa Fe.



Santa Fe—*Santa Fe Friends Meeting*: worship Sundays 9 and 11 AM. 630 Canyon Road, Santa Fe, NM 87501. Shelley Cohen, clerk. 1437 Seville Rd, Santa Fe, NM 87505. 505-820-0929. E-mail: CohenShell@aol.com. Children's program. Special concerns: USA weapon sales.

Above : Santa Fe Meeting-house.

Right: Santa Fe Friends in Garden creative by Olive Rush ca. 1963. L-R: Jane Baumann, unknown, Sylvia Loomis, Olive Rush (with cane), unknown.



In 1947, the American Friends Service Committee (AFSC) and the Friends Service Council (Great Britain) shared the Nobel Peace Prize for their relief work during and after WWII. Santa Fe Friends had been active in supporting this work through a small committee. Following the Nobel award, it expanded to a city-wide undertaking. A report to Pacific Yearly Meeting stated: "The mayor, Manuel Luhan, lent us the City Council Chamber in the City Hall and volunteers have made about 200 layettes to date of 26 pieces each. Others sorted, mended, and packed nearly one ton of second hand clothes, to be shipped abroad."

In January, 1948, a joint meeting was

held by Albuquerque Friends Meeting and the SF Friends Group to discuss holding a summer Institute with Robert Vogel (AFSC Pasadena Regional Office staff member).

"It was a very helpful conference; about fifty attended, although so far the way does not seem clear to plan for an Institute in either city."

First Meeting For Business: By 1948, there were enough Friends and others interested in Quakerism to gather on Wednesday evening, April 14, at Sylvia Saunders' home for a business meeting to select two overseers. They called them-

selves “Santa Fe Group of Friends” and included Olive Rush, Clarinda Richards, Sylvia Saunders, Alice G. Howland, Nancy Battle, Eleanor O. Brownell, Helen M. Stevens, Alice Goodwin and Helen Gregg. Eleanor Brownell was appointed an Overseer and Presiding Clerk while Jane Baumann was selected as the second Overseer and Recording Clerk.

The next step was to hold a meeting for business and this took place on May 23, 1948. It was the typically Western way for Friends Meeting to begin formal life: a group of Friends and others gather to declare themselves a Meeting. They usually request affiliation with the yearly meeting which geographically and philosophically matches them. Through yearly meeting recognition, membership and marriages are accepted into the wider world of the Society of Friends. A letter was sent in June, 1948, to Pacific Yearly Meeting stating the existence of the Santa Fe Meeting and requesting membership in PYM. This request was approved during the summer of 1948.

From the Founding to the Present: The immediate years following formal organization of the Santa Fe Meeting were filled with a number of activities and increase in membership, both in birthright and convinced Friends. A major activity of the 1950s was setting up a local AFSC Workroom to collect, repair and ship clothing items to Philadelphia for use in the Service Committee’s relief efforts. An office rented from the Santa Fe Women’s Club provided a stable lo-

cation in the absence of a meeting house.

Traditional social concerns of Friends were also part of the Meeting, including prison issues, nuclear testing and local race relations. During the 1950s and until the bequest by Olive Rush in 1966, the Meeting met in homes and for several years in the Garcia Street Club, which served then as now as a neighborhood community center.

In the mid-1960s, there was discussion of establishing an AFSC service project in Northern New Mexico. A report was generated but it was only in the early 1970s that the idea took hold and an ongoing project was established which continues to the present.

Meanwhile, the Meeting was going through a quiet period. Most of the “founding mothers” had either passed away or were unable to be active. While the Meeting now had a building, attendance had slipped. At times in the late ‘60s and early ‘70s, business meetings had only two or three people. Credit goes to Sylvia Loomis for maintaining the financial books for this period. A small income came in from renting a small guest house on the property, but it was an uneasy time for those dedicated few.

By the mid-1970s, attendance was growing as an influx of outsiders arrived in Santa Fe. But there were several divisive events, and some were led to curtail their attendance and support. These events receded into the past as new attenders arrived with the 1980s. The Meeting became active in the Sanctuary Movement while also confronting issues of nuclear

arms as Los Alamos National Laboratory (30 miles away) continued its mission of nuclear weapons development.

Worshipping in a very significant historic house has its advantages and disadvantages. Since it was first bequeathed to the Meeting by Olive Rush, discussion has continued on matters of maintenance, access and expansion. At this writing, a committee has worked for several years to deal with accessibility, safety and modernization issues. Balancing today’s standards with yesterday’s designs challenges our architectural sense as well as our collective spiritual life. ▣

Book Reviews

The Leaves Have Lost Their Trees by Dorothy Marie Darke, 115 p with 23 illustrations. William Sessions, Ltd. York, England L8.50. Reviewed by Lois Barton.

The long term effects of a refugee childhood on ten German Jewish children who escaped the Nazi Regime is examined in three parts by the author, who is one of the ten. The author writes in her preface: “That it is Sessions of York, a well established Quaker company who published this. . . edition of my book is a deeply rewarding joy. Not only have I become a Quaker myself, but all those of us who came to Britain as refugees in the 1930s are conscious of the important role the Quakers played in helping Jews to escape from Nazi occupied Europe, and to find sanctuary in Britain. . .” This book deepens our understanding of those who escaped from Nazi persecution.

Each person was interviewed, and quotes from those interviews are interspersed throughout, giving vivid details as appropriate.

Part One introduces the witnesses. Each child’s background and refugee experience is spelled out, including date and place of birth, parents’ occupations, the steps required to get away, where they landed in England, or in one case New Zealand, and finally their education and career placement. These stories with their harrowing details of anti-Semitism, betrayal and suffering further confirm the shocking details of the Nazi purge.

Part Two, section one, focuses on the crucial decision to leave and how it was arrived at by individual families. Leaving a homeland with which they strongly iden-

Friends in New Mexico

[In the 1940s] the AFSC not only supported work camps in Mexico, it also sent its representatives to the far-flung fringes of Quakerism, such as New Mexico, where the first Quaker Meeting was held in Albuquerque in October of 1947.

The catalyst for this Meeting was Marieta (Totsi) Kern, who had moved to New Mexico from Pennsylvania, and contacted several F/friends. Meetings were held in various peoples’ homes with 10 to 12 attending at the most. Albuquerque Friends independently decided they were a monthly meeting in 1949 and asked to be affiliated with Pacific YM.

Santa Fe Meeting began in 1948 when ten women gathered in a Santa Fe living room. Among the early Friends listed were Eleanor Brownell and Alice Howland, Friends who had moved permanently to Santa Fe when they retired from Philadelphia’s Shipely School, a girls’ boarding school. Jane Bauman and Olive Rush, who later donated her studio to the Meeting, were other early attenders.

Dave Walden, a development person for the AFSC, visited New Mexico in 1948 to meet with Friends and potential AFSC supporters. The importance of such visits for fledgling groups of Friends [is evident from] Walden’s trip to Los Alamos, where he posed the question: “Would there be friends for the cause of peace in this desert laboratory of the atomic scientists?”—From *A Western Quaker Reader*, 87-88.

tified required painful and traumatic decisions.

The parents of these children were largely professional people who had given the best years of their lives to the German nation as civil servants, lawyers, bankers, musicians, university professors, businessmen, doctors.

Anti-Jewish persecution accelerated to the point where identity as German citizens no longer had meaning; unbelievable as that was for these dedicated citizens.

Part Two also explores the problem of finding an identity for children torn from their childhood homes and most of their families. These people who had been only vaguely conscious of their identity as Jews were obliged to revise their understanding. "They were not, as they had thought, Germans who happened to be Jews. they were Jews who happened (unfortunately) to live in Germany," p 51. The fact that Britain was at war with Germany played a part in the adjustment required of children relocated by Kindertransport and growing up as refugees and enemy aliens.

Part Three explores the problem of reconciliation with Germany. These witnesses, most of whom had lost family members after being separated from them never had a chance to mourn their loss adequately.

The psychological trauma had created a sense of shame about their German backgrounds. It was years before they were able to face the hidden pain openly. Moving quotes from interviews clarify the difficulties they encountered over the years. It was not until a generation later, in reestablishing contact with surviving German relatives, that reconciliation could happen.

One positive factor that applies to each of these witnesses was an "unusual determination to succeed." the need to "render services to mankind" manifested in what they chose to do with their lives. Five became teachers, two at university level. One became a political activist and church leader. Another devoted thirty working years to the welfare of foreign students. Still another became a general practitioner and teacher of medical ethics, and one was a psychotherapist.

The author found that the interview process opened the door for these witnesses to acknowledge their denial of early experiences. A "second generation" letter explains, "As a result of your interview with my mother I was able to read the transcript...and then she talked in a way she

never has done before about what happened to her."

Ms Darke says, "It has taken me a lifetime, certainly fifty years, to find the courage to look in depth at the circumstances which brought me and many other refugees to Britain."

Reading this book gives one the heartening realization that despite tragic and terrible experiences, at least for these witnesses, their commitment to the causes of freedom and peace shines clearly in their testimony. ■

Tall Poppies, Supporting Gifts of Ministry and Eldering in the Monthly Meeting by Martha Paxson Grundy. Pendle Hill Pamphlet 347, 1999. 32 pages. Reviewed by Judy Tretheway, Sacramento Friends Meeting.

Martha Paxson Grundy's Pendle Hill pamphlet is on the top of the pile of bedside reading for the entire Ministry and Council (M&C) committee of Sacramento Friends Meeting. We welcome this opportunity to undertake her challenge to name, nurture and elder the gifts of the individual members of our Meeting. As a member of M&C, and as an individual with a calling to ministry, the perspective, queries and guidance she offers is well timed as we think through not only my story, but the gifts of several others in our abundantly blessed meeting. We have been fumbling and *Tall Poppies* provides good guidance.

Grundy begins her tract by reviewing historically the variety of ways Quakers have recognized those amongst them who are dedicating themselves to God's work and receiving God's blessings. She writes of the traditional Friends' process:

The important point, regardless of the varying details, is that seasoned Friends, not the individual alone, name and nurture the emerging gifts, and concentric circles of larger bodies discern and record them as a part of an ongoing process of mutual accountability.

The Quaker community took responsibility for the planting of the seed, the watering, the pruning and the harvesting of the individual's gifts. To invest in the spirit flowing through one person was to bring forth a greater abundance of God's grace to the whole meeting.

As one who is stretching herself spiri-

tually on a daily basis, I feel the need for exactly what this pamphlet calls for, the attention, nurturing and elderying of my Monthly Meeting. My ministry for the past two years has been teaching Tai Chi (moving meditation) inside Folsom prison and for the past year serving as a Chaplain at UC Davis Medical Center.

It was quite a few months after I began my work at Folsom that I got up the gumption to ask for a Clearness Committee. I was reluctant to impose on busy people's time. I was helped to see that journeying together would serve Meeting as well as myself. Four beloved members of meeting have spent hours with me despite jammed calendars helping me digest what I am learning and temper my enthusiasm. Meeting provides emotional and financial support for my efforts, but I turn inward for most of my inspiration, guidance, nurturing or elderying. Neither Meeting nor I are quite sure how to proceed with a naming that would satisfy "ordination" requirements of the positions I am seeking. Meeting struggles with framing these issues in terms of prison outreach or Judy's ministry.

Grundy recognizes this shift in approach to Meeting ministers saying:

The crucial difference between the traditional way and today's practice is that traditionally the experienced, seasoned Friends (the ministers and elders) recognized, encouraged and named the gift of ministry; today the individual steps forward with a leading to travel or engage in some specific form of ministry (sometimes labeled as a "social concern"). . . . Today we are hesitant about naming and encouraging gifts in actual people. . . . We like to think of "supporting the ministry" rather than giving concrete help to a specific minister. . . .

To her question "Does it matter that we have largely lost the corporate dimension of ministry?" I think the answer is a resounding "Yes!" because the lack of corporate involvement and mutual accountability devalues the gift and diminishes the minister's effectiveness. It discounts the seriousness and awe of recognizing a gift being given by God to the group. We all are spiritually impoverished.

How do we engage in community

accountability for an individuals efforts? How do we gain the wisdom to become elders, to become seasoned clearness committee members, to be able to see the seed God has planted in another and undertake our responsibility to help it grow? We do this by getting started, reflecting upon the gifts of our members and practicing the art of nurturing and oversight. In *Tall Poppies* we have an excellent starting point.

Grundy draws upon other meetings writings, Quaker books and pamphlets to provide help in supporting the gifts of ministry. She warns us directly of our tendency to pull anyone down, to humble them if they stand out—the tall poppy syndrome. Lists of queries for local clearness committees to ask potential ministers or elders are shared, as well as queries for meetings to consider in recognizing this minister. She points out the depth of mutual responsibility between the minister and the meeting. Is the meeting willing to be upset by the message of the minister? Is the meeting willing to protect the gift and its holder from idolatry and watch for spiritual jealousy? Is the meeting willing to challenge our culture's assumption that the individual should "decide for themselves the limits or rightness of whatever they choose to believe or do"?

We are still struggling with this process in Sacramento Friends Meeting. With the help of Grundy's *Tall Poppies*, our Meeting—and others like it—will be able to come to greater clarity in our efforts to follow the leadings of the Spirit.

Thank you, Martha Paxson Grundy, for providing Friends with this rich resource. We are grateful to have this well written reference point to guide us in naming, nurturing and overseeing the gifts of our members and attenders. ▣

Memorial Minutes

Edward J. "Ned" Kowal

Ned Kowal was born Edward Joseph Kowalewski, in Brooklyn, New York, in 1918. His parents were Polish immigrants, Wladyslaw and Sofia Mackiewicz Kowalewski. He had two younger brothers, John and Mike. Ned attended St. Stanislaus School in Brooklyn and Bryant High School in Queens, graduating the first in his family in 1936 with high honors. He served as a Military Police Sergeant in the Army of the United States, from 1939-1945. He became a pacifist during

the war, as a result of his experiences in combat zones and liberated areas of North Africa and Europe.

Ned Kowal married Annette Schork on December 22, 1945. Son Tom was born in 1947, and daughter Paula Ann in 1948. Ned and Annette joined Ridgewood, NJ Monthly Meeting of the Religious Society of Friends, around 1951. Ned and Annette S. Kowal served lovingly together in many Quaker organizations. Ned as Clerk and as Treasurer of Ridgewood Meeting, and of Mountain View Monthly Meeting in Denver, Colorado. Ned and Annette as Quaker youth workers, and as Trustees overseeing construction of the Ridgewood Meeting House.

Ned Kowal was a Freedom Rider, and for a half-century a tireless peace worker. He advised many Conscientious Objectors during the Vietnam War, and continued advocacy for several of them during their imprisonment. Ned and Annette S. supported many environmental, peace and social organizations, and were active in the National Association of Retired Federal Employees, serving as District and Colorado officers.

Ned Kowal died in January, 2000, after a long and brave struggle with cancer, having realized his goal of seeing—and surviving —Y2K. His legendary sense of humor served him—and us—to the end of his life.

Ned Kowal is survived by his wife of 54 years, Annette S. Kowal, his children Tom and Paula, and their spouses, Annette M. Kowal and Kevin Cleverly. Grandchildren Matt, Jeremy, Cheyenne, Sofia and Joel Kowal, and Jim Cleverly. Brother Mike Kowalewski, nieces Madelyn Kowalewski, Evelyn Ohlson Picker and Dorothy Ropke, and nephews John Kowalewski and Edward Czarnecki.

Ned is also survived by a great many (F)riends, whom he loved and to whom he gave a shining example of a long life well and truly lived. All of us shall miss him, but we know that his life's spirit and works live on in and through us. ▣

Alice Wing Raymond

Alice Bessie Wing was born on 5 February 1906 at Chicago, Illinois, to Fred Tucker and Bessie Burrow Wing, and died on 12 January 2000 at Tempe, Arizona. Graduating from the University of Illinois in June, 1928. Alice married Ralph Raymond on 30 June 1928. Their only daughter Phyllis Raymond Krenn, born in April 1929. survives, as do four grandchildren—Jaime, Christopher, Kathryn, and Susan Krenn—and seven great-grandchildren.

Injured at birth but endowed with great

courage, determination, and high intellect, Alice overcame a mild cerebral palsy to become an honor student, majoring in botany and languages. Later she became an accomplished seamstress, weaver, and knitter, a competitive bridge player, and an avid vegetable and flower gardener, the latter interest enthusiastically carried on by her descendants.

The Raymonds lived successively in Oak Park, Downers Grove, and Elmhurst, Illinois where they were prominent leaders in the Episcopal Church. When Ralph's work for the Commonwealth Edison Co. took them to Rockford, they built a beautiful home overlooking the Rock River where Alice's rare talent for landscaping and gardening manifested itself. While living near Rockford, a chance hearing of a spiritual message given by an Urbana-Champaign Friend over the University of Illinois radio station led the Raymonds to become interested in and eventually to join the Society of Friends. While in Illinois, they were active in the affairs of Illinois Yearly Meeting. Despite her fragile health, in 1967 Alice participated in an anti-Vietnam War demonstration in Washington, DC. She was among those arrested and jailed for two or three days during which time she fasted.

When Alice's need for a warmer, drier climate led the Raymonds to settle in Arizona, they first were associated with Phoenix Friends Meeting. When regular Friends Meetings for Worship were started in Tempe, the Raymonds were regular and faithful attendees there, and among its founding members when Tempe became an established Monthly Meeting in February 1973.

During the difficult Vietnam years, Ralph became a draft counselor, aiding young men in the Phoenix area who were led to conscientious objection to this war. When Ralph and Alice moved to Friendship Village, a newly established life care retirement center in Tempe, they and another Tempe Friend, Elizabeth Bennett, seeing a need to assist fellow residents who had no nearby relatives to look after them in times of particular medical or personal stress, established a group called Concerned Friends. This has grown over the years into a large caring group at Friendship Village and has served as a model adopted by some other retirement centers.

Alice's mind remained alert and active until the last months of her life when her love of music and her religious nature found special comfort and solace in the words of the old hymn, "Rock of Ages/ Cleft for me/ Let me find my rest in Thee."

For Alice's long life and her service to the Society of Friends, Tempe Meeting members give their heartfelt thanks, and tender to all who loved her their empathy in this time of physical parting with their loved one. ▣

PENDLE HILL

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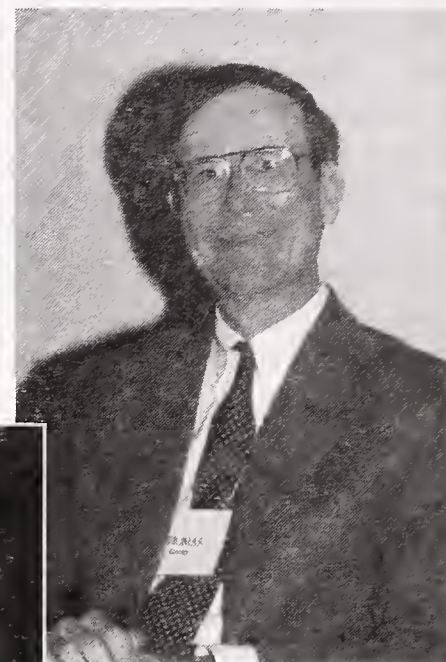
Building a Culture of Peace

March 2000

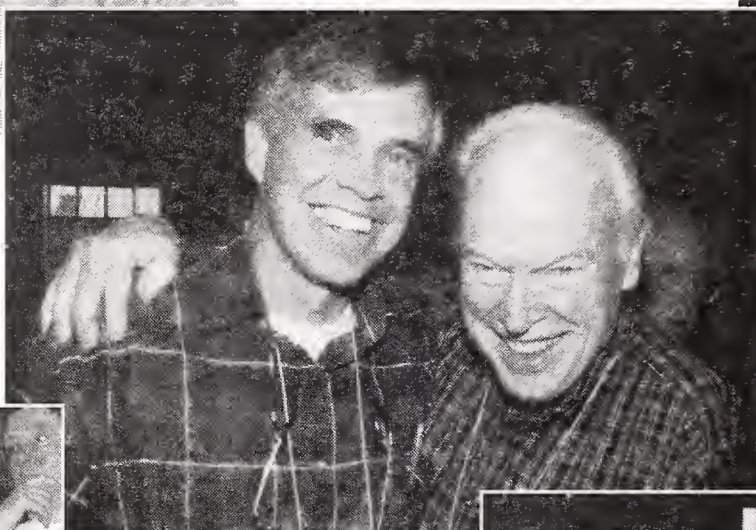
A Religion & Social Issues Forum



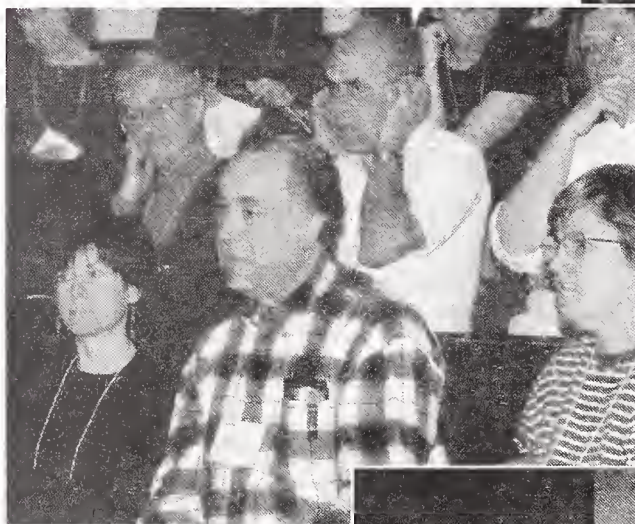
Doug Hostetter, International/Interfaith Secretary of the Fellowship of Reconciliation and Mary Ellen Chijioke of the Pendle Hill Forum Planning Committee reflect on the previous session.



Thomas Hamm, Professor of History at Earlham College, gave an insightful address on his research on the actions of the AFSC and other Friends during the Vietnam War.



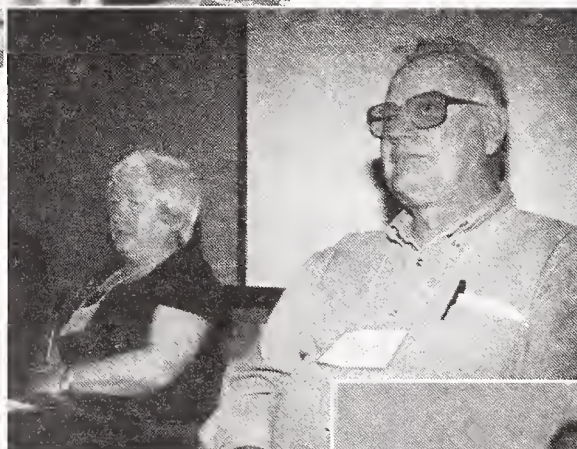
David Hartsough (pictured with participant Steve Angel) made an appeal for the creation of a multi-ethnic, non-violent International Peace Force to witness for peace in strife torn regions.



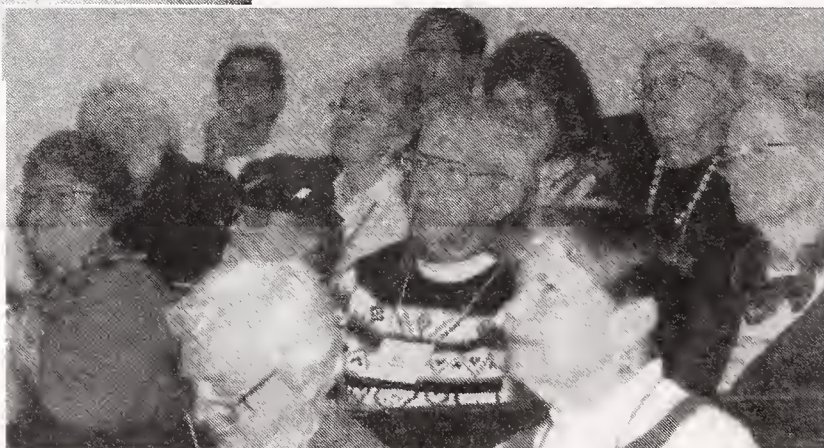
Mordecai Jackson, Director of the Men's International Peace Exchange, asks a question to the panelists.



Elizabeth Enloe, Executive Director of the AFSC New York regional office, and Pat Hunt, Pendle Hill Executive Board member, discuss the role of the AFSC in peacemaking.



Dan Seeger, Pendle Hill Executive Director, chaired a session on how Friends can make a personal difference today. Gordon Browne told of his experiences as a "military tax refuser" for over thirty years. Friend Ellen Moxley of the Scottish Center for Non-violence shared her story of arrest and acquittal in a direct action program against Trident submarines in Scotland. The African Great Lakes Initiative was described by David Zarembka, Coordinator of Friends Peace Teams Project.



The intensity of the experience is reflected in the faces of the conference participants.

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A conference for High School Friends sponsored by Friends General Conference. "Be Not Conformed to this World." Explore the biblical and universalist roots of our Quaker heritage. Illinois Yearly Meetinghouse, McNabb, IL. Friday, Oct. 6- Mon., Oct. 9, 2000. For info, contact Michael Gibson, FGC Religious Education Coordinator, at 215-561-1700. Email: michaelg@fgcquaker.org. Or check out the website at www.fgc.quaker.org. FGC, 1216 Arch St, 2B, Philadelphia PA 19107.

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The Quaker's Place in Heaven

When a Quaker died and went to heaven, St. Peter asked him if he'd like to see the "many mansions" in which people of different faith were housed. The Quaker was curious, so St. Peter took him to a very large room filled with people.

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"Who are they?" the Quaker asked.

"They are the Baptists," replied St. Peter.

"I'm impressed," said the Quaker. "I never realized how many good Baptists there were."

Then St. Peter took him to another even larger room filled with even more people.

"Who are these?" asked the Quaker.

"These are the Catholics," replied St. Peter.

"That's even more impressive," said the Quaker.

"Would you like to see the room for Quakers?" asked St. Peter.

When the Quaker replied affirmatively, St. Peter took him to a room vastly larger than both the other rooms put together, and containing far more people.

"This is unbelievable," said the Quaker. "I had no idea there were so many Quakers."

"Actually," replied St. Peter. "This room is for those who don't know what they believe." ■

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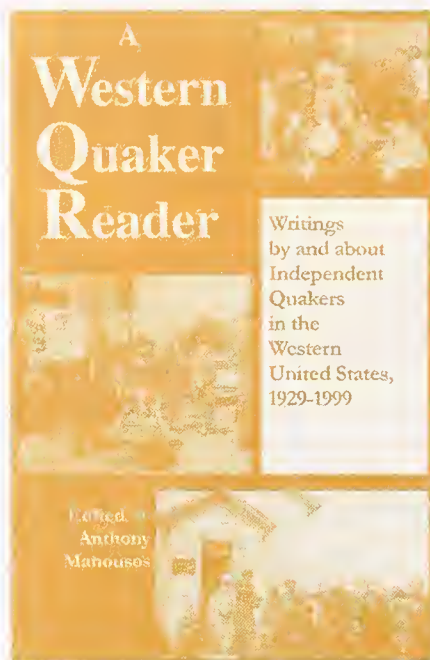
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